



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

^c Confess. lib. iii. cap. li, ut supra.

or not. But salvation is far from sinners, such as I then was; and yet I was gradually approaching to it, and knew it not. By degrees I was brought to attend to the doctrine of the Bishop. A number of difficulties, raised upon the Scriptures by the Manichees, found in the expositions of Ambrose a satisfactory solution. My mother was now come to me, courageous through piety, following me by land and sea, and secure of Thy favour in all respects. She found me very hopeless with respect to the discovery of truth. However, when I told her my present situation, she answered that she believed in Christ that before she left this world she should see me a sound believer."

By degrees the mind of Augustine acquired a healthier tone, and the reading of some of the Platonic philosophers disposed him still more favourably towards the Christian system. From these he turned with a delight he never felt before to the holy Scriptures, in the reading of which his earlier doubts and difficulties gave way before the self-evidencing light of divine truth.

"Thou didst persuade me that those who believed Thy books were not to be condemned for credulity, but those who disbelieved them were to be condemned for unreasonable obstinacy, especially as their credibility was established by the great authority which they had obtained throughout the world. 'How do you know that these books were divinely inspired?' appeared to me now a question implying a doubt not worthy to be attended to." As we are too infirm to discover truth by abstract reasoning, and, therefore, need the authority of divine revelation, I concluded that Thou wouldst never have given such high authority and influence to the Scriptures throughout the world, unless this had been the appointed means of our knowing Thee, and seeking Thy will."

And, again, in the following passage he contrasts the unsatisfying result of philosophical inquiries with the spiritual peace and comfort to be derived from the word of God:—

"Who shall deliver us from the body of this death but Thy grace, through Jesus Christ our Lord, who, by His death, blotted out the hand-writing that was against us? The Platonic books had nothing of this, nor the face of piety, the tears of confession, the sacrifice of a troubled spirit, a broken and contrite heart, salvation, the spouse, the holy city, the earnest of the Holy Spirit, the cup of our redemption. In the works of Plato no one hears, 'Come unto me all that labour and are heavy laden, and I will give you rest.'"

Augustine was greatly benefited, at this period, by the religious conversations which he had with Simplician, a Christian presbyter, who had formerly instructed Ambrose himself in theology. He was also much in the society of his friend, Alypius, a student of the law, who was, like himself, an inquirer after divine truth. The temptations of the flesh still caused him much disquietude, and gave rise to many painful struggles of feeling. He thus records his deliverance from them:

"I prostrated myself under a fig tree, and with tears bursting out, I spake to this effect: Lord, how long will Thou be angry? for ever? remember not my old iniquities; for I perceive myself entangled by them. How long shall I say, to-morrow? why should I not this hour put an end to my slavery? Thus I spake, and wept in the bitterness of my soul, and I heard a voice, as from a neighbouring house, repeating frequently, 'Take up and read, Take up and read.' I returned hastily to the place where Alypius was sitting; for there I had placed the book of St. Paul's epistles. I seized it, opened, and read what first struck me, 'Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof' (Rom. xiii. 13). Nor did I choose to read anything more, nor had I occasion. Immediately at the end of this sentence all my doubts vanished. I closed the book, and with a tranquil countenance gave it to Alypius. He begged to see what I had read. I showed him it, and he read still further: 'Him that is weak in the faith receive ye' (Rom. xiv. 1); which he applied to himself, as he told me. With a placid serenity and composure suitable to his character, in which he far excelled me, he joined with me in going to my mother, who now triumphed in the abundant answers given to her petitions. Thus didst Thou turn her mourning into joy."

We trust that our readers will excuse the length of the foregoing quotations. To ourselves, they are invested with no ordinary attraction. If the student of history dwells with eager interest upon the early events in the life of some great military or naval hero, the Christian student surely needs no justification for pausing on the

record of the various steps by which, in the providence of God, Augustine was brought to the knowledge of the truth. We learn from this touching narrative what an encouragement is held out to Christian mothers to pray for the spiritual welfare of their children; and we cannot but observe what a very important part Augustine ascribes to the constant and attentive study of the word of God, in the work of his own conversion.

Augustine was baptized by Ambrose at Milan, on the 25th of April, A.D. 387.* His mother Monica rejoiced over this happy event, as the completion of all her desires on earth. She did not long survive it; for shortly after his conversion Augustine set out with her to return to Africa; but she was taken sick on the journey, and died at Ostia, on the banks of the Tiber, after an illness of a few days. Her son has left on record, in the ninth book of his Confessions, a brief but deeply interesting tribute to her memory.

The next three years appear to have been passed in seclusion by Augustine, during which he occupied himself in writing his treatise *De Vera Religione*, and some other works. The reputation of these writings, and of their author's personal excellence, seems to have been speedily diffused; for in the year A.D. 391, Augustine, against his own wishes, was ordained a presbyter by Valerius, then Bishop of Hippo. He spent some time in retirement, in order to qualify himself by the special study of the Bible for the work of preaching; and when he entered on this public duty he discharged it with great ability and success.

In the year 395, Valerius exerted himself to obtain Augustine as his colleague in the episcopal office; and though Augustine at first urged his unwillingness with great sincerity, his scruples were overcome, and he was ordained Bishop of Hippo. He occupied this see for the space of thirty-five years—a period fruitful in events of deep interest to the welfare of the Christian Church. The schism of the Donatists was raging in Africa; the erroneous doctrines of Pelagius, on the subject of grace and free will, were spreading widely, both in the East and West; while the barbarian invaders filled the vast provinces of the Roman empire with disorder and bloodshed. It would be quite impossible for us, consistently with our prescribed limits, to describe the part which Augustine took in the Donatist, Pelagian, and other controversies.† We shall only briefly touch upon one or two points which may prove interesting to our readers.

Zosimus was Pope when the heresies of Pelagius and his companion Cœlestius began to spread. Deceived by the artifices of Cœlestius, he wrote to the African Bishops, complaining that Cœlestius had been unjustly condemned, and declaring that unless within two months he received more decisive proofs against him, he should consider him as a Christian brother. There is extant a work written by Augustine, in which he endeavours to excuse the conduct of Zosimus on this occasion. He attributes his vacillation to undue lenity, and says that what Zosimus really approved was not the erroneous dogma of Cœlestius, but his willingness to acknowledge his error.‡ The defence is ingenious, and proves the kindly spirit of Christian charity that animated the writer; but no impartial person can read the passage without feeling convinced that the infallibility of the See of Rome was not a doctrine held by Augustine.

The Confessions of Augustine were published in the year 397. We have already quoted largely from this work; but we cannot forbear from citing one passage more, in which the author exposes the mistake of looking to any other mediator but the Lord Jesus Christ:

"Whom shall I look to as my mediator? Shall I go to angels? Many have tried this, and have been fond of visions, and have deserved to be the sport of the illusions which they loved. A mediator between God and man must have the nature of both. The true mediator, whom in Thy secret mercy Thou hast shown to the humble, and has sent, that by His example they might learn humility—the man Christ Jesus—hath appeared a Mediator between mortal sinners and the immortal Holy One, that, because the wages of righteousness are life and peace, by His divine righteousness He might justify the ungodly, and deliver them from death. He was shown to ancient saints that they might be saved by faith in His future sufferings, as we, by faith in the same sufferings already past. Well may my hope be strong through such an intercessor; else I should despair. Many and great are my diseases, but Thy medicine is larger still. *Lo! I cast all my care on thee, Lord, that I may live.* Thou knowest my weakness and ignorance: teach

* It used to be commonly said that the hymn "Te Deum Laudamus" was jointly composed by Ambrose and Augustine on this occasion. The story is this, as Spondanus reports it from Dacius, an old writer: "That when Augu-tine was baptised by Ambrose, while they were at the font, they sung this hymn by inspiration, as the Spirit gave them utterance, and so published it in the sight and audience of all the people." (In quibus fontibus, prout Spiritus Sanctus dabat eloqui illis, Te Deum laudamus cantantes, &c.—Spondanus. Epit. Baron. an. 388, n. ix., p. 452. Paris, 1613). But Archbishop Usher found this hymn in two MSS. ascribed to Nicetius, Bishop of Tiers, who lived about the year 535; and he is now generally considered the author of it. Vide Bingham, Orig. Eccl. vol. iv. p. 467. London, 1844.

† For a full and accurate account, the reader is referred to the thirteenth volume of Tillmont's "Mémoires pour servir à l'Histoire Ecclesiastique," a quarto of 1075 pages, devoted entirely to the life and writings of this eminent Father.

‡ Voluntas emendationis, non falsitas dogmatis approbata est.—St. Aug. contra. duas Epist. Pelag. lib. ii. c. 3, tom. x. col. 434, Ed. Ben.

and heal me."§ We earnestly request those of our readers who may have hitherto trusted to any created mediators to ponder deeply these words of St. Augustine. Nowhere throughout his writings will they find the sinner directed to look for help to any intercessor except Christ, and Christ alone.

The celebrated work entitled *De Civitate Dei* was published in 426, and has always been regarded as one of the most extraordinary productions of human intellect and industry. His Retractions were written in the year 428. This work consists of a review of his own publications, and not unfrequently contains acknowledgments of downright errors and mistakes into which he had fallen in his writings. Few authors have had the manliness and candour to lay such a noble sacrifice upon the altar of truth.

The life of Augustine closed amidst scenes of violence and blood. The Vandals, under the ferocious Genseric, invaded the north of Africa, A.D. 429, and in the following year laid siege to Hippo. Full of grief for the sufferings which he witnessed, and the dangers he foreboded, the aged Bishop prayed that God would grant his people a deliverance from these dreadful calamities, or else supply them with the fortitude to endure their woes; for himself, he besought a speedy liberation from the burden of the flesh. His prayer was granted; and in the third month of the siege, on the 28th of August, A.D. 430, Augustine breathed his last, in the seventy-sixth year of his age. The closing moments of the life of this eminent servant of God are thus described by his biographer, Possidius, who was an eye-witness:—

"He had ordered the penitential psalms of David to be written out, and hung up on a wall near his bed. These he constantly fixed his eyes upon and read, while his illness lasted, shedding at the same time copious tears. During the latter days of his life he was almost constantly engaged in prayer. At length, while we were standing by and praying along with him, he was gathered to his fathers in a good old age; and his body was then laid in the tomb."

"There shall the morn her earliest tears bestow:
There the first roses of the year shall blow.
And angels with their silver wings o'er shade
The ground, now sacred by thy relics made."

It is needless to cite testimonies to the extraordinary value which has been set upon the writings of St. Augustine in all ages of the Christian Church. The statement of Jerome may be deemed sufficient: "Whatever could be said respecting sacred Scripture, or derived from its source by the most profound intellect, has been said by thee."¶ The great Jansenist controversy which arose in the seventeenth century affords the most remarkable illustration of this fact; and with a brief sketch of its principal incidents we must conclude.

Cornelius Jansen was first a professor of divinity at Louvain, and afterwards Bishop of Ypres. There he surrendered himself to a life of unremitting labour. Ten times he read over every word of the works of St. Augustine. Thirty times he studied all the passages of those which relate to the Pelagian controversy. At length, after an uninterrupted study of twenty years, was finished the celebrated work entitled, *Augustinus Cornelii Jansenii*. On the day which witnessed the completion of his labours, the author was removed by the plague; and within an hour of his death he made a will submitting his work to the judgment of the Church of Rome, in the communion of which he had lived, and was about to die. Two years from the death of its author had not elapsed before the *Augustinus* appeared in print. It was the signal of a contest which lasted for nearly seventy years.

A bitter enmity at that time existed between the Jesuits in France, on the one hand, and the Port Royalists, of whom St. Cyran and Arnauld were the leaders, on the other. Father Cornuet, one of the Jesuits, charged the Port-Royalists with having derived five propositions respecting the mystery of divine grace from the Augustinus of Jansenius. Pope Innocent condemned the propositions as heretical; and to the authority of the Holy See Arnauld and his friends implicitly bowed. In a woodcut prefixed to this Papal decree by the triumphant Jesuits, Jansenius appeared in his episcopal dress, but with the face, the wings, and the other well known appendages of the evil spirit, around whom were flying the lightnings of the Vatican.

The men and the heresy thus happily disposed of, a single question remained—Were the heterodox propositions really to be found in the Augustinus or not? Arnauld declared that he had studied the book from end to end, and could not find them there. That there they were, nevertheless, to be found, the Jesuits as strongly asserted. To have quoted by chapter and page the offensive passages would have spoiled the most promising quarrel which had arisen in the Church of Rome since the close of the Council of Trent. The vulgar mode of trial by quotation being discarded, nothing remained but trial by authority. A conclave of Parisian doctors of the Sorbonne, selected by the Jesuits, decreed that the five

§ "Quem invenirem qui me reconciliaret tibi? Ambicndum mihi fuit angelos? Quâ prece? quibus sacramentis? . . . Mediator inter Deum et homines oportebat ut haberet aliquod simile Deo, aliquod simile hominibus."—Confess. lib. x. cap. 42, 43, tom. i. col. 193, 194, ut supra.

¶ Possidius Vit. St. Aug. cap. 31.

§ Pope's Elegy.

¶ "Certè quæquid dici potuit, et sublimi ingenio de scripturarum sanctarum hauriri fontibus, a te disertum est."—Hieron. Epist. 172.

† Confess. lib. v. cap. 13, 14, lib. vi. cap. i. ut supra.

§ This is an objection frequently brought against Protestants by modern Romanists. We see in what a summary manner Augustine disposes of it.

¶ "Jam credere speramus, nullo modo to fuisse tritubrum tam excellentem illi scripturæ per omnes jam terras auctoritatem, nisi et per ipsam tibi credi, et per ipsam te queri voluisses."—Confess. lib. vi. cap. 5, tom. i. col. 123, ut supra.

¶ Confess. lib. vii. cap. 21. In this striking passage it is very remarkable that we do not find the least trace of the intervention of any priest, or human ordinance of any kind. The whole work is represented as taking place between God and the soul of the Christian; for it can be abundantly proved from other sources that the confessions spoken of by Augustine was made to God alone.

¶ Confess. lib. viii. cap. 12, ut supra.

propositions were in the book, and should be in the book. A Papal bull affirmed their sentence; and then a second conclave required all ecclesiastics in France to subscribe their assent to the order which thus affiliated the five propositions on poor Jansenius.

Arnauld, however, was not disposed thus quietly to submit. In words exactly transcribed, though not avowedly quoted, from Chrysostom and Augustine, he drew up his own creed on the questions of grace and free will; and in plain terms acquitted Jansenius of having written more or less. A third conclave censured the apologist, unconscious that their fulminations really fell not on Arnauld, but on the eminent Fathers whose words he had transcribed. The "Provincial Letters" of Pascal obtained a temporary respite for Arnauld and his friends; but at length the synod of the clergy of France, at the bidding of the King, drew up an anti-Jansenist test, to be taken by all ecclesiastics, and by all religious communities, male and female. They were all required to subscribe their names to a declaration that the five propositions, in their heretical sense, were to be found in the *Augustinus*; nor was there any exception in favour of those who had never seen the book, or of those who could not read Latin. The blow proved but too effectual; and the Jansenists, the purest section of the Gallican Church, soon ceased to exist, at least in France.*

For every labour under the sun, says the Wise King, there is a time (Eccles. iii., 1). There is a time for bearing testimony against the errors of the Church of Rome; but there is also a time for testifying to the sublime virtues with which these errors have been so often associated. Those virtues rarely shone forth with greater lustre than among the Port-Royalists and other members of the Jansenist party.† For many years the Jansenists were the brightest ornaments, as the Jesuits were the disgrace, of the Gallican Church; and if (as seems but too probable) the lax morality of the latter may justly be ascribed to their favourite teachers, Vasquez, Escobar, and the rest, whom the cutting irony of Pascal has doomed to an unenviable notoriety, we believe, on the other hand, that (next to their study of the Word of God) the pre-eminence of the Jansenists may not improbably be owing to the deep reverence and regard which they always entertained for the memory and the writings of St. AUGUSTINE.

CURIOSITIES OF ROMANISM.—V.

THE MASS.

We have already noticed the multiplication of observances, the endless change and variety of posture, and the grotesque diversity of array which the missal prescribes in the celebration of the Mass. Concerning these appointments, the Catechism of Trent authoritatively states (p. 250, Donovan's translation): "Of these rites and ceremonies let none be deemed useless or superfluous: all, on the contrary, tend to display the majesty of the august sacrifice, and to excite the faithful, by the celebration of these saving mysteries, to the contemplation of the divine things which lie concealed in the eucharistic sacrifice." The Council, in this Catechism, does not afford any direct teaching on these divine mysteries thus hidden in type, but adds that "the pastor has it in his power to consult on the subject a variety of treatises composed by men eminent alike for piety and learning."

We are thus sent at large over a very spacious field indeed, wherein to gather comments on the mysteries of the Mass, which, we are assured, will be found edifying. Those who desire learned exercise of the sort may consult such writers as Gabriel Biel, wherein they will find some "choice conceits;" but as a specimen of the sort of teaching on these subjects which passes current among the generality of Romanists, we know of few more *apropos* than the following exposition of the mystery which is hidden under the *priestly garments*, a reference to which has already been made. It occurs in a small volume styled "The Catholic Christian instructed, by the Right Rev. Dr. Challoner," and which is in the hands of nearly every Roman Catholic in these kingdoms. It is in the catechetical form; and under the head of "The Sacrifice of the Mass" the following occurs:—

"Q. I should be glad if you would explain to me the order and ceremonies of the Mass; and first, pray, what is the meaning of the priest's vestments?"

"A. The priest in saying Mass represents the person of Christ, who is the high priest of the new law; and the Mass itself represents His passion, and, therefore, the priest puts on these vestments, to represent those with which Christ was ignominiously clothed at the time of His passion. Thus, for instance, the *amice* represents the rag or clout with which the Jews muffled our Saviour's face, when at every blow they bid Him prophesy who it was that struck Him (St. Luke xxii. 24); the *alb* represents the white garment with which He was vested by Herod; the *girdle*, *maniple*, and *stole* represent the cords and bands by which He was bound in the different stages of His passion; the *chasuble*, or outward vestment, represents the purple garment with which He was clothed as a mock king; upon the back of which there is a

cross, to represent that which Christ bore on His sacred shoulders; lastly, the priest's *tonsure*, or *crown*, is to represent the crown of thorns which our Saviour wore."

Now, we put it to any intelligent Roman Catholic whether such an attempt at spiritualizing the priestly vestments tends to edifying. We have not, however, yet done with Dr. Challoner: the really curious part of the exposition remains. After having thus delivered the mind of the Church on the subject, he proceeds, in the very same paragraph:—

"Moreover, as in the old law the priests who were to officiate in sacred functions had, by the appointment of God, vestments assigned for that purpose, as well for the greater decency and solemnity of the Divine worship as to signify and represent the virtues which God required of His ministers, so it was proper that in the Church of the New Testament Christ's ministers should in their sacred functions be distinguished from the laity by their sacred vestments; which might also represent the virtues which God requires in them; thus, the *amice*, which is first put upon the head, represents Divine hope, which the Apostle calls the helmet of salvation; the *alb*, innocence of life; the *girdle*, with which the loins are begirt, purity and chastity; the *maniple*, which is put on the left arm, patiently suffering the labours of this mortal life; the *stole*, the sweet yoke of Christ, to be borne in this mortal life, in order to a happy immortality in the next; in fine, the *chasuble*, which as uppermost covers all the rest, the virtue of charity."

Can anything be conceived more inconsistent or absurd than this authorized exposition of Romish mysteries? Will any Romanist undertake to reconcile the glaring contradiction involved in expounding the *amice* to typify, at one and the same time, as worn by the same individual, and on the same occasion, both "the rag or clout with which the Jews muffled our Saviour's face," and "divine hope?" and so of the rest of these figurative vestments. Will it be seriously believed or asserted that we have here a specimen of those "unwritten verities" and apostolic traditions of which the Church of Rome is so prone to boast?

Enough, however, for the garniture of the Mass, as these things may be called. We have a word or two to say with respect to certain *curiosities* in the administration of the ordinance itself, as enjoined by the same Church. And here it may be observed that if in the celebration of any ordinance, in this one most especially, where so many and such important issues have been raised, the Church of Rome, and, indeed, all professedly Christian Churches, are bound to the greatest accuracy as regards scriptural analogy and the use of Scripture terms. And yet, while such is the case, there is, perhaps, no one church rite wherein more singular laxity has been exhibited than in this one, in the Roman missal, and that, too, at the most striking and solemn part of the ceremonial. A reference or two from that volume will suffice to illustrate this observation.

The opening words of the *Canon of the Mass*, already referred to, are as follow:—

"Te igitur, clementissime Pater, per Jesu Christum filium tuum, Dominum nostrum, supplices rogamus ac petimus (osculatur altare) uti accepta habeas et benedicas (jungat manus, deinde signat ter super oblata) hæc dona, hæc munera, hæc sancta sacrificia illibata. (Extensis manibus prosequitur), in primis quæ tibi offerimus pro ecclesia tua sancta Catholica, &c."

Thence, therefore, most merciful Father, we suppliantly entreat and beseech, through Jesus Christ our Lord (the priest here kisses the altar), that Thou wouldst vouchsafe to accept and to bless (here the priest is to join his hands, and to make the sign of the cross three times over the oblations), these gifts, these offerings, these holy sacrifices offered (here he extends his hands, and proceeds,) in chief, which we offer to Thee for thy holy Catholic Church, &c.

And again, to the same purport, in a subsequent prayer—

"Quam oblationem tu Deus in omnibus quasumus (signat ter super oblata) benedictam, adscriptam, ratam, rationabilem acceptabilemque facere digneris, &c., &c."

Now, be it observed, that all these declarations are specifically made over and concerning the Host, and the wine, also, before consecration has taken place. It is hardly necessary that we further remind our readers that it is not until the words of consecration are pronounced that the change professed to be wrought in transubstantiation takes place, and yet we hear the Church of Rome declaring, while as yet the host and the wine are nothing more than common substances, that they constitute not only an offering, and oblation, but a true and proper sacrifice. Thus the Missal itself proves what we said (Supra p. 101), that ancient writers, when they speak of the Eucharist as a sacrifice, are altogether opposed to the notion that the thing offered is the Body and Blood of our Lord.

Among the *curiosities* of the Mass the manner in which the laity of the Church of Rome are permitted to partake of that mutilated ordinance ought not entirely to be omitted.

It is well known that, in their case, the one half of the sacrament is altogether abstracted. Concerning this most awful and flagrant fraudulency on the part of the priesthood, it is to be noted, that the original intention of the Divine founder of our faith, in the matter of the wine used in the ordinance, is more clearly stated, perhaps, than in any other particular. Twice it is stated that the cup was given to all the disciples in the last supper; in the Gospel according to St. Matthew (ch. xxvi., 27), where our Lord's command is recorded, "Drink ye all of this;" and in Mark (ch. xiv., 23), where it is expressly stated, "They all drank of it."

It is passing strange, therefore, that in the very particular where the command of Christ is given most fully and plainly the Church of Rome interposes her prohibition. The Council of Trent admits (session xxi.) that "both elements were often used from the beginning of the Christian religion, but in process of time this usage was changed for just and weighty reasons;" but these "weighty reasons" are conveniently omitted.

As a specimen of the absurdities which have arisen from man thus tampering with the plain command of God, we shall quote just one, although, did our space permit, that one might be indefinitely multiplied. Some of our readers are, perhaps, hardly prepared to learn that, previously to the authoritative establishment of the custom of withholding the cup from the laity, which was fixed by the Councils of Constance, Basil, and Trent, its way was prepared by the singular practice of sucking the wine through pipes, straws, and quills. It would be a very appropriate item in our collection of "curiosities" to trace and exhibit this practice in detail. We shall, however, content ourselves with a single reference to a Romish writer, justly celebrated for his learning. Du Cange, in his Glossary, vol. 2, p. 455 (Paris ed. 1678) writes as follows, under the word *Fistula*, which he thus defines and explains:—"An instrument, by the aid of which the blood of our Lord used to be drank by the faithful while communicating. This is to be understood of communion under both species, which obtained in the first ages of Christianity. The practice was, that the deacon, holding the *fistula* (or pipe) within the chalice, gave the blood to be drunk by the faithful, in such a manner that each, applying his mouth, could suck it from the other end."

Similar absurdities may be seen in the pages of the same author, under the head of *Pugilaris*, another ecclesiastical utensil for suctional purposes of a like kind, where it is stated that the Pope is the only person now privileged thus to suck the wine of the Lord's supper. So much for departing from the plain command and intention of God, revealed in His word. What would our readers think of such a practice being restored, and of witnessing a whole congregation sucking the wine of the Lord's supper through pipes and straws, and perhaps pipe-stoppers? Would such a practice tend to edifying? The reasons assigned for such absurdities are like to the practices themselves, viz., "reverence for the blood of our Lord!" lest any of it should fall on the ground, &c. The same are given for withholding the cup from the laity, just as if, according to the creed of Rome, a crumb of the host, which is said to be transformed into "the body and blood, soul and divinity" of our Lord, if it should fall, would not be as great a profanation. One other singularity in the Romish perversion in this blessed ordinance remains to be noticed, and with it we shall conclude.

The words of institution, wherein the mind and will of the Great Founder of our faith are revealed, are acknowledged by all—Protestant as well as Romanist—authorities to be of the utmost moment. They are religiously preserved and followed by all Protestant Churches, in their observance of this most solemn rite, however, in minor matters and points of detail these Churches may otherwise differ. It is most remarkable that these words have been preserved for the use of Christ's people in the word of God, as recorded by no less than four of His inspired servants—by the Evangelists Matthew, Mark, and Luke, and by the Apostle Paul, in the former of his epistles to the Church of Corinth (11th chapter). Now, in every one of these inspired accounts of the institution, the words referred to are almost literally coincident. We transcribe them, as given in the Roman version—the Vulgate, which, it will be remembered, is that one stamped by the Church of Rome with the mark of infallible accuracy and authority. Thus these words occur Mat. xxvi. 26-28: "Cœnantibus autem eis, accepit Jesus panem, et benedixit, ac fregit, deditque discipulis suis et ait: accipite et comedite, Hoc est Corpus MEUM."

"Et accipiens calicem gratias egit: et dedit illis, dicens; bibite ex hoc omnes."

"Hic EST ENIM SANGUIS MEUS NOVI TESTAMENTI, QUI PRO MULTIS EFFUNDATUR IN REMISSIONEM PECCATORUM."

Such are our Lord's words of institution, and, marvellous to relate, the Church of Rome, most wantonly and wilfully, as it would seem, has corrupted them, in both instances. When pronouncing the words of consecration over the bread, or rather the wafer, called the Host, the Roman priest is compelled to say,

"Hoc EST ENIM CORPUS MEUM,"

Where, as will at once be perceived, the word *enim* is a purely gratuitous and unauthorized human introduction. In the case of the *chalice*, the prescribed form is as follows—a form found in no one of the inspired accounts

* There are still several Jansenist Bishops in Holland; see the CATHOLIC LAYMAN, vol. vi., p. 40.

† For a brief account of the sufferings of the Nuns of Port-Royal, see CATHOLIC LAYMAN, vol. iii., p. 127.